

THE TRUTH ABOUT

Barelviyah



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Dedicated to the Imam of Ahlus Sunnah by means of
whom most of the people of Indo-Pak are Sunni today.

Imam Ahmad Rida Khan Muhaddith Bareilvi

The reviver of the 14th Century

PREFACE

All praises belong to Almighty Allah and peace and blessings upon the holy Rasoolullah (*peace be upon him*)

When Satan was rejected from the court of Almighty Allah, he made a promise to lead all people astray except sincere servants, and Satan lived up to his promise and will continue till the dawn of the Day of Judgment.

Satan is intelligent; after all he was the master of all Angels before being thrown out of the heavens. He knows misguiding a normal person will not do much damage but misguiding a public figure will create havoc, and that is what Satan does.

There is a famous saying 'repeat the lie so many times such that it becomes the truth.'

This is not something new, but has been happening since time immemorial. Whenever a Prophet (peace be upon him) came to guide the people, the leaders spread lies about him to make the people avoid him and his teachings.

The same happened with our beloved Prophet (peace be upon him) too. He was called insane, a magician and so

on (may the Almighty forbid) by the leaders of Quraish so that people would stop following him.

As the heirs of the Prophet's (peace be upon them), even Scholars like Imam Abu Hanifah, Imam Ahmad bin Hanbal, Imam Bukhari etc. went through trials. But no matter how dark the night of a lie is, sooner or later, the light of truth prevails.

Quran says: *Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.* (Quran 17:81)

This is what happened with Imam Ahmad Rida Khan, who was one of the greatest scholars of Islam and dedicated his whole life to Islam but his opponents the leaders of Wahabiyyah & Deobandiyyah cult in India branded him as Imam of bid'at, a torch bearer of takfeer and founder of a new sect in Islam.

The founder of Wahabiyyah in India is Ismail Dehalvi. He belonged to famous family of Shah Waliullah Muhaddith Dehalvi. He went to Arab and studied "*Kitab ut-Tawheed*" by Ibn Abdul Wahhab Najdi. He was so impressed by the book that he translated it into Urdu, added his own views and had it printed under the name "*Taqwiat ul-Iman*".

This book did damage which none of the past Indo-Pak deviant movements could do to Islam and Ahlus Sunnah in India. Commemoration of Prophet's (peace be upon him) Birthday (*Meelad un-Nabi*) which was celebrated across the length and breadth of the country was now called an innovation. Observance of death anniversaries of Auliya Allah (*Urs*) was termed un-Islamic. Visiting graves and seeking help from friends of Allah was called polytheism, even naming someone as Abdul Mustafa was said to be shirk. This book was the first and foremost book in dividing the Sunni Muslims of the Indo-Pak region.

The public was confused by these new teachings, as this book proclaimed them and their forefather who had been observing these things as Kafir & Mushriks. There were quarrels in every house, between relatives and families on these matters.

Ulama of Ahlus Sunnah challenged Ismail Dehalvi for a debate in the Jamia Masjid of Delhi where he was shamefully defeated. He was also called for a debate in Peshawar by the Ulema of Ahlus Sunnah where he was defeated again. A few of the contemporary scholars who debated with him and wrote books and fatawa against him were

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- ❖ Allamah Fazle Haq Khairabadi
 - ❖ Maulana Rasheeduddin Khan Dehalvi
 - ❖ Shah Makhsoosullah Dehalvi
 - ❖ Shaykh Muhammed Moosa Dehalvi
 - ❖ Shaykh Muhammed Shareef Dehalvi
 - ❖ Mufti Shujauddin Ali Khan
 - ❖ Allamah Fazl-e-Rasool Badayuni
 - ❖ Mufti Sadruddin Dehalvi
 - ❖ Shaykh Ahmad Saeed Mujaddidi Rampuri
 - ❖ Shaykh Haidar Ali Faizabadi
 - ❖ Maulana Abdul Majeed Badayuni
 - ❖ Shaykh Abdul Gafoor Swati
 - ❖ Shaykh Muhammed Suleman Taunswi
 - ❖ Shaykh Aale Rasool Marerhvi
 - ❖ Maulana Turab Ali Lakhnawi etc.

In 1835, The book ‘Taqwiyyat ul-Iman’ was read from start to end and page by page in front of the Ulema of Madras and all 30 of them gave fatwa against the book saying that : Whosoever has beliefs as the contents of this book is a Kafir and out of fold of Islam.

Attesting the fatawa of Ulema of Madras, the esteemed scholars of Delhi also gave the fatwa against the book. It was announced in the streets of Delhi that: No one should read this book, as it contains insults of Prophet

(peace be upon him) and Awliya and it is prohibited to read a book which contains these.

Ustaz ul-Ulama Mawlana Muhammed Wajhiy Sahab wrote '*Nizamul Islam*' refuting the contents of *Taqwiyyat ul-Iman* and 22 esteemed Ulama of Calcutta signed it.

Some of the books which were written refuting the beliefs written in *Taqwiyyat ul-Iman* were:

- ❖ *Gulzar-e-Hidayat* by Mufti of Madras, Allamah Muhammed Sibghatullah.
- ❖ *Tahqeeq ul-fatwa fi Ibtalil Tagwa* by Allamah Fazl-e-Haq Khairabadi
- ❖ *Hayat un-Nabi* by Shaykh Muhammed Abid Sindhi
- ❖ *Tehqeeq ush-Shirk wat-tawheed* by Hafiz Muhammed Hasan
- ❖ *Salahul Momineen fi Qat'il Kharijeen* by Mawlana Lutf ul-Haq Qadiri
- ❖ *Hujjat ul-Amal fi Ibtaal il-Hayl* by Mawlana Moosa Dehalvi
- ❖ *Rasm ul-Khayrat* by Mawlana Khaleel ur-Rahman Mustafabaadi
- ❖ *Tuhfat ul-Muslimeen fi jazaabi Sayyad il-Mursaleen* by Mawlana Abdullah Saharanpuri.

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- ❖ *Tahleel Ma Ahall allahu fi Tafseer wa ma ahl bihi li ghair illah* by Mawlana Khaleel ur-Rahman
 - ❖ *Sabeeblul Nijaah ila tahseel il -falaah* by Maulana Turab Ali Lakhnawi
 - ❖ *Safeenat ul-Nijaat* by Mawlana Muhammed Aslami Madrasa
 - ❖ *Nizame Islam* by Mawlana Muhammed Waheed ud-deen Calcutta
 - ❖ *Quwat ul-Imaan* by Maulana Karamat Ali Jaunpuri
 - ❖ *Ahqaaq ul-Haq* by Maulana Syed badruddin Ridawi Hyderabad
 - ❖ *Khair uz-Zaad li Yawm il-Miyaad* by Maulana Khair ud-Din Madrasa
 - ❖ *Nem ul -Intibah li raf il-lishtibaah* by Maulana Muallim Ibraheem Bombay
 - ❖ *Hidayat ul-Muslimeen Ila Tareeq il-Haq wal-Yaqeen* by Qadi Muhammad Huss
 - ❖ ayn Koofi
 - ❖ *Tohfa-e-Muhammadiyah dar Radd-e-Wahabiyah* by Mawlana Syed Abd ul-Fattah Mufti Qadiri Gulshanabadi
 - ❖ *Siraj ul-Hidayat* by Mawlana Gulshanabaadi

Other than these Ulama Mawlana Inayat Ahmad, Mawlana Shah Ra'oof Ahmad, Mawlana Shah Ahmad

Saeed Dehalvi etc. strongly refuted the book and tried to stop its fitna.

Finally Mawlvi Ismail with his murshid Syed Ahmad Raibarevi were killed by the pathan Muslims of Balakot when they found that the duo harbored beliefs which were against Ahl us-Sunnah and disrespected Almighty Allah & his Beloved. Deobandis & Wahhabis claim that they became martyrs while fighting with Sikhs but historical proofs do not support this claim.

Prophet (peace be upon him) truly said that *Fitna* is more severe than *Qat'l* (murder). Ismail Dehalvi died but his legacy continued. The erroneous and blasphemous beliefs which he spread continued.

After Ismail Dehalvi's death his followers split into two groups. One of them claimed to be muqallids of Imam Abu Hanifa and later came to be known as Deobandis and the other group rejected the taqleed of Imams and called themselves as 'Ahle Hadith'.

Following in the footsteps of Ismail Dehalvi and with financial help from the ruling British government a madrassah was founded at *Deoband*, a small town near *Delhi*. The founding members were Mawlvi Qasim Nanotwi & Mawlvi Rasheed Ahmad Gangohi. The

supposedly Islamic madrassah which was supposed to protect the imaan of Muslims instead became a movement [advocating] the terming of innocent Muslims, practicing the traditions of Ahl us-Sunnah as mushriks and bid'atis.

Hazrat Haji Imdadullah Mujahir Makki was one of most celebrated saint of *Chishtiyyah Sabiri* order in that era. He was a staunch Sunni scholar who approved of the Milad, Urs, Fatihah and other acts of Ahl us-Sunnah. His disciples include esteemed scholars such as Mawlana Abd us-Samee Rampuri, Mawlana Lutfullah Aligarhi, Mawlana Ahmad Hasan Kanpuri, Mawlana Muhammad Hussain Ilahabadi and Shaykh ul-Islam Maulana Anwarullah Farooqi (founder of Jamia Nizamiyah, Hyderabad, India). Ironically, Mawlvi Qasim Nanotwi, Mawlvi Rasheed Ahmad Gangohi and other scholars of Deoband were also his disciples.

The people of Indo-Pak had been observing Meelad celebration, Fatihah and majalis of Isale Sawaab, but it was the faculty of Deoband who gave the first fatwa against these acts, causing confusion in the minds of people. As per this fatwa the celebration of Milad and performing Qiyam-e-Tazeemi were termed biddat. Similarly doing Fatihah and organizing the majlis of Isale Sawaab were said to be against the Shariah. It was

signed by Mawlvi Rasheed Ahmad Gangohi along with others. Later another 24 page fatwa was issued on the same issue and was printed along with the previous fatwa.

Mawlana Abd us-Samee Rampuri was a great scholar and as stated above, a disciple and khalifa of Haji Imdadullah Mujahir Makki. When this fatwa from Deoband began to cause fitnah between the people of Ahl us-Sunnah, he wrote a detailed fatwa upon the permissibility of Milad, Fatihah & Urs etc. named '*Anwar-e-Saatia*'. His peer o murshid Haji Imdadullah Mujahir Makkri read the complete book and attested it saying that the book is according to his and his predecessor's beliefs. When this book came into circulation it was overwhelmingly well-received and a wave of happiness spread over the people of Ahl us-Sunnah.

But it set the fire of anger amongst the Deoband camp. Maulvi Rasheed Ahmad Gangohi lost all his senses and wrote the infamous book '*Baraheen-e-Qaatia*' but it was printed in the name of Mawlvi Khaleel Ahmad Ambetwi.

Mawlvi Rasheed was so mad at the book of Allamah Abd us-Samee Rampuri that in his book he went to the extent that not only did he just declare Milad, Urs &

Fatihah as bid'ats but compared the Milad celebration to the Hindu festival of Janmashtami (the birthday of the Hindu god Krishna) and called the [Milad celebrating] people worse than Kafirs & Hindus. He even attacked the Almighty writing that Allah can lie; he wrote that the Prophet (peace be upon him) Muhammed (peace be upon him) is a normal human being like us and the knowledge of the Prophet (peace be upon him) Muhammed is less than the knowledge possessed by Shaytan and the Angel of Death.

He didn't hesitate to say that the Prophet (peace be upon him) was unaware of his end and was even unaware of the things which [occured, whilst hidden] behind a wall. He even boasted that the Prophet (peace be upon him) (peace be upon him) learnt Urdu from Deoband. (May Allah forbid).

Mawlvi Rasheed became so insane that he abused Allamah Abd ul-Samee, his own spiritual brother, by calling him ignorant, shameless and insane etc.

As Allamah Abd us-Samee Rampuri and Mawlvi Rasheed Gangohi were disciples and khalifas of Haji Imdadullah he tried to negotiate and resolve the issues between them. Allamah Abd us-Samee, on the orders of his peer, edited the parts of his book in which he was

harsh upon Mawlvi Rasheed and his group, but Mawlvi Rasheed didn't agree and till this date the same Baraheen-e-Qatia is in print.

In another step to resolve the conflicts Haji Imdadullah Mujahir Makki wrote *Faislah Haft Mas'alah* in which he explained the position of Ahl us-Sunnah on 1) Milad 2) Fatihah 3) Urs and Sama'a 4) Calling [upon the] ghairullah 5) Jamat-e-Sania 6) Imkan-e-Nazeer 7) Imkan-e-Kizb.

Mawlvi Ashraf Ali Thanvi sent a few copies of the book to Mawlvi Rasheed for distribution. But what can be expected from a person who could insult [even] Allah and his Prophet (peace be upon him) (peace be upon him) and the Awliya? Mawlvi Rasheed burnt the books of his own spiritual guide.

So we see that the dispute between Ahl us-Sunnah and the Deobandi cult started as a difference of opinion between two disciples of Haji Imdadullah Mujahir Makki.

But we find that most of the literature of Deobandi cult is against Imam Ahmad Rida only. Infact one of the so called respected Scholars of Deoband, Maulvi Hussain Ahmad Madani swore at Imam Ahmad Rida and called

his names around 600 times in his book “*ash-Shahab us-Saaqib*”.

The reason behind exhausting all their energy [in writing] literature [against] Imam Ahmad Rida was because, while the Ulama of the last century wrote books and fataawa against specific Deobandi scholars; he was the one who laid open the whole Deobandi camp and exposed their blasphemy and deviance to the world.

The Deobandi cult continuously printed the literature which contained disrespect to Almighty Allah, His beloved Prophet (peace be upon him) and against the beliefs and traditions of Ahl us-Sunnah causing fitnah among the Muslim ummah. Though the literature contained clear insult of Allah and His Rasool (peace be upon him), still Imam Ahmad Rida tried to have a formal discussion with the Deobandi scholars, he sent registered letters to them; which were even received by them, to ask them to explain the statements in their books, he sent his students and Khulafa to have discussion with Mauwvi Ashraf Ali and others, but all in vain.

Neither did they explain their stance anyone of their followers. When all channels of communication were exhausted Imam Ahmad Rida wrote a fatwa “*Hussam ul-*

Haramayn” upon the blasphemy of the Deobandi cult and sent it to the scholars of Makkah Mukarramah and Madinah Munawwarah. 33 scholars of the blessed land gave the verdict that people who wrote these blasphemies were outside of the fold of Islam and whosoever considers them Muslim is also out of the fold of Islam.

When this fatwa was published in India, the Deobandi leaders had no place to hide themselves. People from across the country were cursing them and disassociating themselves from them. The Deobandis came up with allegations that Imam Ahmad Rida forged the statements of the Deobandi scholars and as the scholars of Haramain were unaware of Urdu, he got the fatwa by fraud.

This shameless propaganda was again put to end by Allamah Hashmat Ali Lakhnawi who wrote “*as-Sawarim ul-Hindiyyah* “ and around 350 scholars of the Indo-Pak region anonymously declared the Deobandi leaders and all people with those beliefs, heretics.

The Deobandi cult was now exposed and people from across the country hated them and disrespected them. So they came up with another plan to hide their beliefs, by defaming the great Imam. They spread lies that

Maulana Ahmad Rida has his own school of thought, which is against the Shari'ah and Ahl us-Sunnah. That he is a bid'ati and mushrik. All the wrongdoings of ignorant Muslims were attributed to him.

They became so shameless that they (wrongly attempted to) prove him as belonging to a Shi'ite family. They accused him of studying under the brother of Ghulam Ahmad Qadiani. In the past they spent all their energy and resources in defaming the Almighty and his beloved people and now the target became Imam Ahmad Rida. Innumerable books, pamphlets, posters were printed against him.

This is the reason why when Imam Ahmad Rida was told that the Deobandis curse him, he said Al hamdu lillah, for the time they curse me atleast they do not curse the Almighty and my beloved (peace be upon Him).

All this was done so that the main issues of difference, that is; the deviant beliefs of Deobandis, are not discussed in public and the people are made busy with disputation upon the minor issues of Milad, Fatihah & Urs etc. considering these to be basis of all differences.

One should research the books by Deobandis and Wahabis like the 8 Volume “*Mutala-e-Barelviyat*” by Khalid Mahmood Deobandi and “*al-Barelviyat*” by Ihsan Ilahi Zaheer, they have just wasted paper and blackened pages by making false accusations and discussing issues rather than clarifying the accusations made upon their beliefs.

One of the proofs that all their 'refutation' was a planned propaganda against Imam Ahmad Rida is that none of the contemporary Deobandi Ulama wrote against him nor did they called him a bid'ati and mushrik. Infact Mawlvi Ashraf Ali said that we pray behind them (followers of Mawlana Ahmad Rida) and did du'a when he heard of the demise of Imam Ahmad Rida.

Even the present days Deobandis and Wahhabis do not hesitate to pray behind Ahl us-Sunnah Imams but you will never find any Sunni praying behind them. History has a peculiar trait, while moving forward it preserves that which came before.

Now in this era of internet use, almost all the books of the past are available online. Any seeker of truth and guidance can go through the works of Imam Ahmad Rida and see for himself the reality. Imam Ahmad Rida

Khan's 30 volume collected fataawa and his other books are available online at www.razanw.org and www.nafseislam.net

The history of Deobandism & Wahhabism and how it caused fitnah in the Muslim ummah is amazingly peculiar and volumes have been written about them. In sha ALLAH, I will be writing about the history of Wahabiyyat in Indo-Pak in the next book.

This book is solely written to expose the false allegations made upon Imam Ahmad Rida that he was a bid'ati and a bid'at supporter. This book contains just a glimpse of fatawas written by Imam Ahmad Rida against the Bid'ah found in his times. Deobandis have been trying their best over the years to prove that Bareilviyyah is a new sect founded by Imam Ahmad Rida Khan. But the fact is that Bareilviyyah is not a new sect but the same true group of Ahl-us Sunnah who have been holding up the Prophet (peace be upon him)ic traditions for the past 1400 years.

Imam Ahmad Rida was an ocean of knowledge and the reviver of the last century. He has written long fataawa and books in refuting the prevalent bid'ats of his time.

When he visited blessed Haramayn Shareefain for his second Hajj, the scholars of Makkah & Madinah asked him to issue them Sanads and Ijazahs in the Islamic sciences. This booklet discusses a few fataawa of Imam Ahmad Rida Khan in which he strongly rejected the innovations in Islam. The Answers have been abridged and summarized. People who want to read the exact rulings can refer to the references given.

There is no remedy for ignorance except knowledge. We accept that there are so many wrong doings and innovations at Dargahs, Urs, and Meelad etc. and there are surely misguided spiritual guides who frankly make a mockery of Islam but attributing all these unislamic practices to the Imam of Ahl us-Sunnah and his followers is a blatant lie. This book will also serve as a guide for people who indulge in these bid'ats, thinking of them as a part of Islam and a source of blessings and virtues.

I would like to thank Mawlana Aftab Cassim Ridawi (South Africa) for giving the kind permission to use his English translation of 'Ahkam-e-Shari'at'. Also, I'm grateful to my best friend Imad Ridawi (Bangalore) and Abu al-Qasim (UK) for proof reading the text. I would also like to thank dearest Saqib Raza Qadiri (Lahore) &

Usman Qadri (the admin of NafseIslam.net) for their continuous encouragement and support.

Any seeker of guidance who, with true intentions, studies the life and the work of Imam Ahmad Rida, will find that he was a real scholar of Islam and reviver of his era. May Almighty Allah enable us to see truth and follow the truth.

The booklet was written in haste to publish it online on the occasion of Urs of Imam Ahmad Rida. In sha Allah, I would add marginalia and more fataawas in the next edition.

I would request the readers to inform me of any mistake and error present in this booklet. Also, if anyone wants to discuss anything about this booklet or anything else, reach me at ihya786@gmail.com.

18 December 2014 – 96th Urs of Imam Ahmad Rida

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LIFE OF IMAM AHMAD RIDA AT A GLANCE.

- ❖ Blessed birth : 1856
- ❖ Completion of recitation of Quran : 1860
- ❖ First speech : Rabi ul-Awwal 1861
- ❖ Authoring first Arabic Book : 1868
- ❖ Graduation (Dastar-e-Fazilat) : Shabaan 1869
- ❖ Beginning of writing verdicts (Fatwa Nawaisi) : 14 Shabaan 1869
- ❖ Beginning of Teaching : 1869
- ❖ Complete authorization to issue verdicts : 1876
- ❖ Bait & Khilafat from Aale Rasool Marerhvi: 1877
- ❖ Authoring of first Urdu book : 1877
- ❖ First Hajj & visit to thd blessed Haramayn : 1878
- ❖ Authorization of Ahadith from Shaykh Ahmad bin Zain bin Dahlaan Makki : 1878
- ❖ Authorization of Ahadith from the Mufti of Makkah, Shaykh Abd ul-Rahman as-Siraj : 1878
- ❖ Authorization of Ahadith from Imam of the Ka'bah, Shaykh Hussain bin Saleh Jamal ul-Lail Makki : 1878
- ❖ Movement against “Prevention of Cow Slaughter” : 1881
- ❖ Authoring first Persian Book : 1882
- ❖ Attending the first foundation ceremony of *Nadwat ul-Ulama* at Kanpur : 1893
- ❖ Disassociation from *Nadwat ul-Ulama* : 1897

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- ❖ Receiving the title of “*Reviver of the Current Century*” by Scholars : 1900
 - ❖ Foundation of Dar ul-Uloom *Manzar-e-Islam*, Bareilly Shareef : 1904
 - ❖ Second Hajj & Visit to the Haramayn : 1905
 - ❖ Issuance of authorization letters to scholars of Makkah & Madinah : 1906
 - ❖ Urdu translation of Quran ‘*Kanz ul-Iman*’ : 1912
 - ❖ Foundation of *Jamat Raza-e-Mustafa* : 1917
 - ❖ Return to Almighty Allah : 28 October 1921



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**A PEER (SPRITUAL GUIDE) MUST HAVE FOUR
CONDITIONS WITHOUT WHICH BAIT TO HIM IS NOT
ALLOWED.**

Question: What do scholars say about the issue that, on whose hand bay'at is allowed and on whom it is not allowed? And which person is eligible to be a murshid (guide) and with all these things if a person is not eligible to take bay'at (become a guide) but still take bay'at from others then what will be the ruling for him?

The Answer: To take bay'at and take the position of guide four requirements are necessary;

One, the person must be *Sunni Sahih ul-Aqidah* as deviants are the dogs of hellfire and worst of creation, as stated in hadith.

The second requirement is 'knowledge' as an ignorant one cannot recognize Allah.

Third is to avoid the major sins as disrespect of a fasiq is necessary and respect of a murshid is must, how can both these things be together?

Fourth is the connected and authentic authorization as it is required by the consensus of *Ahle baatin*. (People of spirituality)

A person who falls short of even a single condition from these should not be made a peer. (Fataawa Ridawiyah, Page 491, Vol 21)

PROHIBITION OF MUSIC AND SAJDA-E-TAZEEMI TO A PEER

Imam Ahmad Rida was asked about a peer (spiritual guide) who indulges in music, singing, clapping, and dance and asks his disciples to do prostration to him. The peer says that prostration to him is allowed and presents the verse of Quran: “*And he raised his parents upon the throne, and they bowed to him in prostration.*” (Quran 21:100). So will it be valid to make such a peer or his disciple Imam in Salah?

The Answer: Music is prohibited and prostration to a person other than Almighty Allah is absolutely forbidden (*Haraam-e-Qat'i*) and referencing it from Quran is fabrication of t[he meaning of] the Quran.

Quran has mentioned about the past shari'ahs (religions); in their shari'ah the prostration of respect (Sajdah-e-Ta'zimi) was allowed. Our shari'ah has made it forbidden, so bringing these as proof is like someone saying that drinking of wine is allowed till it does not intoxicate, as it was allowed in past shari'ahs. It was allowed to marry one's own sister in the shari'ah of Prophet (peace be upon him) Adam (peace be upon him), so If someone brings this reference and says that it is allowed to marry own sister, he will become Kafir (disbeliever).

Praying behind such peers and their mureeds is makrooh-e-tahrimi (prohibitively disliked) and a sin, and if one has already offered the salah behind them, then it is necessary to repeat it. And making them Imam is not allowed. (Fatawa Ridawiyah Vol: 22 Page : 407)

Imam Ahmad Rida was asked about a person who says that prostration of respect (Sajda-e-ta'hzimi) is allowed and presented the references from Quran, Ahadith and other books. Imam Ahmad Rida wrote a very detailed fatwa on this issue which is present in Fatawa Ridwiyah Vol: 22 from page 425 to 537 and named "*al-zubdat uzkiya li tahrimi sujood it-tahiyyah*".

In this book he has proved the prohibition of Sijda-e-Tazimi from Quranic ayah, presented 40 Ahadith and 110 proofs from the books of fiqh.

A PEER WHO INDULGES IN MUSIC, DANCE, DRUGS AND ZINA MUST BE DISRESPECTED.

Imam Ahmad Rida writes: such a man is a fasiq, salah should not be offered behind him nor should he be allowed to recite Meelad Shareef as making a fasiq imam is his respect but as per shariah his disrespect is required.

Salah offered behind him must be repeated. It is forbidden to be with him and one should not have any relationship with him (Fataawa Ridawiyah, Page 606, Vol 6)

PEER WHO DOESN'T PRAY SALAH AND CLAIMS TO REACH DIRECTLY TO ALMIGHTY IS A KAFIR

Question: What do Islamic scholars say in the matter that, Zaid makes women disciples without parda and let these women to sit with him and also talks to them? He order to trim the beard instead of shaving it, backbites the scholars, He hears azan, salat and takbeer but still doesn't come to masjid and says that peer will not make

you reach rasool but instead to Allah directly. What does our shariah says about this peer? How is it to become a disciple of such peer? And what is the ruling of Ahlus Sunnah wal Jamat on his followers and him?

The Answer : If these things are correct then bait on the hands of such person is not allowed, this person and his followers are all misguided and saying that peer makes you reach Allah directly and not via Rasool clearly means without the connection of Rasool , and if this is what is meant, then this is a clear blasphemy. (Fataawa Ridawiyah, Vol 14, Page 578)

**MISSING A SINGLE SALAH MAKES A PERSON FASIQ
(OPEN SINNER)**

Imam Ahmad Rida writes:

Yes, who misses one Salah intentionally, without a valid sharai reason, knowingly, is a fasiq (open sinner) and committer of a great sin (gunah-e-kabeera) and eligible for the hellfire. (Fataawa Ridawiyah, Vol 5, Page 110)

**SHAVING BREAD OR TRIMMING IT TO LESS THAN A FIST
LENGTH IS PROHIBITED AND PRAYING BEHIND SUCH
AN IMAM IS NOT ALLOWED.**

Question: What is the ruling of the Ulama-e-Deen in the following case: Is a person who shaves off his beard, keeps an incomplete beard, or one who trims his beard less than the stipulated Shariah length a Faasiq (transgressor) or not? Is it permissible to read Fard or Taraweeh Namaaz etc. behind him? What has the Prophet (peace be upon him) mentioned in the Hadith about such a person and in which group will he be risen on the last day?

The Answer: The one who shaves off his beard and trims it (to less than the stipulated length) is a Faasiq Mul'in (Open Transgressor).

To make such a person Imam is sinful, be it for Fard or Taraweeh. It is not permissible to make him and Imam for any Namaaz.

In the Hadith Shareef, there has been warning of torment and of intention of execution etc. and the Quran has cursed such a person. He will rise with those who oppose the Prophet (peace be upon him).

IT IS PROHIBITED TO KEEP PHOTOS OF PIOUS PEOPLE FOR BLESSINGS.

Question: How is to take photos of pious figures and keep them for blessings?

The Answer: There were photos of Prophet (peace be upon him) Ibraheem, Prophet (peace be upon him) Ismaeel and Hazrat Maryam inside Kaaba as they were source of blessings, but as this was a prohibited act hence our Prophet (peace be upon him) (peace be upon him) erased them with his own blessed hands.

USE OF BHANG, OPIUM AND OTHER INTOXICATING DRUGS IS FORBIDDEN.

Question: What do scholars of Islam and Jurist say in this case that except wine, if a person uses bhang, opium, *taadi*, *charas* in a quantity which doesn't cause intoxication, then whether he will be guilty of doing forbidden?

The Answer: intoxication in itself is forbidden. Consuming drugs which resembles the drug consumer even without intoxication is a sin. Scholars have clearly said that even drinking water in the style of drinking wine is also forbidden. ((Ahkam-e-Shari'at, Page 166)

**MEN ARE NOT ALLOWED TO KEEP HAIR LONGER THAN
THE SHOULDER LENGTH.**

Question: What is the ruling of the Ulama-e-Deen in this case, that there is a Sayyid Saaheb who has such long hair, that it is referred to as “Gaisoo” (long hair). Is it allowed for the Sayyids to have such long hair? I have heard that Imam Hassan and Imam Hussain (Radi Allahu anhum) used to have such long hair hanging to their shoulders?

The Answer: To keep hair up to the shoulder length is allowed and is proven from Sunnah. To grow the hair over the shoulders is especially for females and forbidden for males.

The Prophet (peace be upon him) said, “The curse of Allah is upon those males who imitate females.” (Ahkam-e-Shari’at, Page 128)

WOMEN MUST DO PARDAH FROM THEIR PEER.

Question: What is the ruling of the learned Ulama-e-Deen in the following case:

1. Does a female have to make pardah from her Peer-o-Murshid or not?
2. There is a Buzoorg who sits in a Halqa with his mureeds, without any hijab and this person sits in the

middle of the halqa (circle in which all are seated for zikr etc.). He looks towards them in such a manner that some of them faint whilst others start to jump up and down and their voices can be heard outside the house for some distance. Is it permissible to become mureed (a disciple) of such a person?

The Answer: 1. It is compulsory to make pardah from the Peer, if he is not Mahram. This scenario is contrary to the Shariat and transgresses the principles of modesty.

One should not be mureed of such a Peer. (Ahkam-e-Shari'at, Page 181)

MEN WEARING MORE THAN ONE RING, USING GOLD AND OTHER METALS IS FORBIDDEN.

Question: What is the ruling of the Ulama-e-Deen in the following case: Is it permissible or not for a male to wear a ring, buttons or a watch chain, made from, gold; silver and copper etc? Is it permissible to lead or read Namaaz wearing any of these?

The Answer: It is permissible for a male to wear one silver ring with one stone not weighing more than four and a half mashas.

To wear two rings, one ring with many stones, rings made from gold, metal or copper (etc.) is totally disallowed. The chain on the watch for males, be it of silver or gold, both are Haraam and that made from other metals is disallowed and those things which have been made disallowed, cannot be used during Namaaz.

To wear these and read and lead Namaaz is Makruh-e-Tahreemi. (Ahkam-e-Shari'at, Page 170)

ETIQUETTES OF VISITING GRAVES AND RECITING FATIHA.

Imam Ahmad Rida explains the etiquettes of visiting graves of Auliya and how to offer the fatiha as : In visiting mazar shareef one should enter from the side of the leg, and stand at the distance of at least four hands from the front, and convey the salam in medium voice with utmost respect "Assalamo Alaika Ya Sayyadi wa Rahmatullahi wa barakatuhu" , then recite Darood-e-Ghousiya thrice, Surah Fatiha once, Ayatul Kursi once, Surah Ikhlas 7 times and then Darood-e-Gausiya 7 times. And if time allows, after reciting Surah Yaseen and Surah Mulk too, supplicate to Allah as: O Allah! Grant me the sawab of this recitation that is worthy of

your blessings and not that is worthy of my deeds and gift it to this accepted servant of yours.

Then present your matters, which are allowed as per shariah and present the soul of the person of mazar as the intercessor in the court of Allah. Then convey the Salam as before and return back. Mazar should not be touched nor it should be kissed and tawaf is prohibited by consensus and and prostration is forbidden. (Fataawa Ridawiyah, Vol 9, Page 522)

KISSING OF MAZARS AND DOING TAWAF AROUND IT IS FORBIDDEN

Imam Ahmad Rida writes: Indeed tawaf of anything other than Khana-e-Kaaba is not allowed and prostration to anyone other than Allah is forbidden in our Shariah and in kissing the grave there is difference of opinion between ulema and best is to avoid it, especially in case of the graves of Auliya Allah as our ulema have clearly said that, a person should stand at least at the distance of 4 hands from the grave, this is the correct manner, then how kissing the grave can be imagined? (Fataawa Ridawiyah, Vol 22, Page 382)

WOMEN ARE NOT ALLOWED TO VISIT GRAVES AND SHRINES.

Question: Huzur, Is it allowed for women to visit the shrine of Khwaja Sahab in Ajmer Shareef?

The Answer: It is in *Gunniya*: Don't ask weather it is allowed for women to visit shrine, instead ask about the wrath of Allah and wrath person of the shrine. The wrath starts as soon as she makes the intention (to visit shrine) and she is under the wrath of Angels until she comes back. Except the mazaar of Prophet (peace be upon him) (peace be upon him), women are not allowed to visit any shrine.

Visit to (the mazaar of Prophet (peace be upon him) (peace be upon him)) is a great and glorious tradition and Quran mentions it as antidote of sins.

And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful. (Quran 4:64)

In Hadith it is mentioned that: My intercession will reach the one who visits my grave. In another hadith it is mentioned that: whoever performed Hajj and did not come to visit me, indeed he has forsaken me. The reason

that it made compulsory to visit the blessed grave of Prophet (peace be upon him) is that, firstly it is fulfillment of wajib, secondly, acceptance of repentance, thirdly receiving the wealth of intercession and fourthly, preventing the forsakenness (May Allah forbid) of Prophet (peace be upon him).

Unlike other graves and shrines, there are no such orders and possibility of wrong doings. If it is the grave of relation then them (women) will become impatient and if it is a shrine of Auliya then may commit disrespect due to negligence, or may go beyond limits in respect, like it is seen and known. Hence for them it is safest to avoid it.

VISITING OF MAZAR BY WOMEN IS PROHIBITED.

Question: What is the ruling of the learned Ulama-e-Kiraam in the following issue: During the Urs of the Buzrugaaan-e-Deen, women go to these gatherings with good intention and to attain their wishes. They sit by the Mazaars. Now, is it permissible for them to sit in this cemetery (Qabristan) or not? If it is not good to do these things, does the Buzoorg have the power to stop these actions or not? It is said that those who go to the Darbaar of the Awliyah Allah are guests there. Is this correct or not? There are those people who say that the

Buzoorgs do not have the power to do anything from their graves and they use this as evidence, that if they had the power to do anything from their graves, then they would have stopped this incorrect behavior or women dancing there, playing musical instruments there, sitting with non-mahrams and their children passing urine there. Why then do they not stop this? Is it correct for these people to say such things and is that which they present as evidence correct or not?

The Answer: Women are disallowed from visiting the Mazaars of the Awliyah Allah and the graves of the general public as well.

There is no doubt that the Awliyah Allah have the power to act from their graves, and the weak evidence which is being presented (to oppose this) is baseless. Those in the Mazaars (The Awliyah) are not under obligation to impose this as they currently follow the “Ahkaam-e-Takweeniyah” only.

People do scores of unacceptable actions in the Masjid. Allah Almighty Allah has power to do as He Wills. Why then does he not stop this (In other words he is under no obligation to stop them). As for those who visit the Mazaar, they are definitely guests, but the women are uninvited guests. (Ahkam-e-Shari’at, Page 158)

**KISSING THE GRAVES, DOING ITS TAWAF AND SAJDA
TO IT IS FORBIDDEN.**

Question: What is the ruling of the Ulama-e-Kiraam regarding the in the light of Shariat and according to the Hanafi Mazhab, it is permissible to kiss the Mazaars of the Awliyah Allah, make tawaaf (circumulate) of the graves and make Sajdah there?

The Answer: Verily to make Tawaaf out of respect for anything except the Kaaba is not allowed, and to make Sajdah to anyone but Allah in our Shariat is Haraam and the Ulama have a difference in opinion in the issue of kissing the graves and to encircle is not allowed, especially the Mazaars of the Awliya-e-Kiraam.

Spreading The True Teachings Of Quran & Sunnah

Our Ulama have mentioned that we should stand at least four hand lengths away, as it is this that is respectful, so why then should one think of standing directly in front.

LIGHTINGS BY THE GRAVES, PUTTING CHADAR ON MAZAR AND PLAYING MUSICAL INSTRUMENTS.

Question: What is the ruling of the Ulama-e-Deen regarding whether it is permissible or not to light lanterns and lights etc by the Mazaars of the Awliyah? Is it permissible to put chaadars on the Mazaars of the Buzoorgs whilst playing musical instruments, as it is the manner today, where people light candles (lanterns) every Thursdays and carry colorful green and red chaadars (cloths) whilst playing musical instruments and go to the Mazaars. They also bring sweetmeats and rice etc. with them and keep it on the graves and make Faateha. Are these actions permissible in the light of Quran and Hadith?

Spreading The True Teachings Of Quran & Sunnah

The Answer: In reality the basis of one's action is ones intention.

The Holy Prophet (peace be upon him) said, "The reward of one's actions is based on the intention" that which is without benefit in Deen and worldly benefit is useless and that which is useless is Makruh. To spend money on something which is abas is wastage of money and wastage is Haraam.

Almighty Allah says in the Holy Quran, *“And do not be wasteful, for verily, Allah loves not those who are wasteful”* To give benefit to Muslims is definitely an action in accordance with Shariat.

Rasoolullah said, “If any one of you is able to benefit your Muslim brother, he should do so.” (Ref: Muslim from Jaabir radi Allahu anhu). To respect those things attributed to religion is also acceptable.

Almighty Allah says, *“For those who respect the signs of Allah, then this is from the piety of the hearts.”* (Surah Al Haj, verse 32)

Almighty Allah says, *“Those who respect the esteem signs of Allah, then this is best for them by their Creator.”* (Surah Al Haj, verse 30)

The graves of the Awliyah-e-Kiraam and the graves of the ordinary Muslims are worthy of being respected. It is disallowed to walk, sit or just keep the foot on the graves and even to lean against it is not allowed.

Imam Ahmed, Haakim, etc. narrate from Amaara bin Khurm (radi Allahu anhu) with the merit of a Hassan narration as follows: “The Prophet (peace be upon him) saw me sitting on a grave. He said, ‘O you on the grave!

Get off the grave. If you do not cause him discomfort, he will not cause you any discomfort.”

It is in the narration of Imam Ahmed as follows: “The Prophet (peace be upon him) saw me leaning against a grave. Either he said, ‘Do not harm the one in the grave’ or he said, ‘Do not cause discomfort to the person in the grave’

”The Prophet (peace be upon him) said, “I prefer that I should walk on fire or sew my shoes to my feet, rather than walking on the grave of a Muslim.” (Ibn Majah from Uqba bin Aamir radi Allahu anhu)

These are the five principles of the sharia. By asking whether one can light a lantern or candle etc. on the grave of a person, it actually means on the grave, then this is totally not allowed and it is even more so disallowed on the Mazaars of the Awliyah Allah as this is disrespect and it is to infringe on the rights of the deceased as it has been mentioned in Qunia etc. on the authority of Imam Tarjmaani, where, it has been mentioned about making a Musjid on a grave (and the reality of the top of the grave being the property of the deceased) Thus, if a Musjid is built beside the Mazaar, then there is no objection to this and if the intention is

to attain blessings from the pious person then this is praiseworthy.

It is in Majma Al Bihaar Al Anwaar as follows: “If anyone builds a Musjid near the Mazaar of a pious servant of Allah or he reads Namaaz in the Mazaar with the intention that he will attain assistance and blessings from the pious servant, or if one wishes to send the blessings of one’s Ibaadaat to the soul of the person and it is not done by facing the grave or in Namaaz to make intention for his respect, then there is nothing wrong with doing so.

Did you not see that the Mazaar of Sayyidina Ismaeel (alaihis salaam) is in Musjidul Haraam Shareef in the blessed Hateem and Namaaz there is greater than all the other Musjids of the world?” This is on this basis, that the authenticity of the said narration is accepted.

If one lights the lamp or lantern etc. away from the Mazaar and there is no Musjid near it or no one is reciting Quran there or no one is sitting there for recitation etc. or that the grave is not in the middle of a road or it is not the Mazaar of any wali Allah or Aalim-e-Deen, in other words there is no real reason and benefit in doing so, then this wastage and as per the law stated,

it is not allowed. (Note: It means if it is the Mazaar of a Wali or Aalim etc. then to do so is permissible).

This will actually be regarded as impermissible even more if one has this ignorant theory that if one does not light any lantern there then there will be darkness in the grave of the deceased, since now with wastage; this is also having incorrect beliefs. Allah Forbid.

Now, if there is a Masjid there or there is recitation taking place or Zikrullah is taking place or if the grave is on a road and one wishes to let people notice the grave so that they may make Dua and send esaale sawaab for that deceased, then it is permissible to place lanterns etc. there

.Also, if it is the Mazaar of a Wali Allah or Aalim-e-Deen, and one wishes to put lanterns etc. around it to show the excellence of the personality and so that those coming there may show respect, then this is definitely not objectionable and is totally allowed.

Actually according to the other four principles it is Mustahab (desirable) and Mandoob (recommendable). It has been stated in Majma Al Bihaar as follows: "If there is a Masjid etc. there and the intention is to make

the area bright for the purpose of recitation etc. then there is no objection to placing lights etc. there.”

Imam Allama Arif Billah Sayyidi Abdul Ghani Nablisi (Qadasas Sirahul Qudsi) states as follows in Hadiqa Nadiyah: “The only time one is not allowed to place lights near graves, is when it is totally without benefit. However, if there is a Musjid near the grave or the grave is in the middle of a road or if someone is seated there or if it is the Mazaar of any Wali, Aalim or Muhaqqiq, whose soul is in his body like the way the sun is over the earth, then for his respect, to place lights near his grave and so that people are aware that this is the grave of a Wali Allah and so that they may attain blessings from him and so that they may ask Dua to Allah via him, so that there Dua may be accepted, then all this is permissible which has not been objected to at all. These actions are based on intention.”

This Faqeer (Aala Hazrat) has written a clear and detailed answer through the grace of Allah in the book () Based on the very same principles; it is also permissible to put chaadars on the Mazaars of the Awliyah-e-Kiraam.

The public does not even have much respect left for the graves of the general Muslims. I have seen this with my

one eyes people running with their napaak shoes on the graves of Muslims, without conscious or feeling, without thinking that that is the blessed sand of the graves of their elders. They don't even realize that one day we too will rest in the same earth. I have seen on numerous occasions, people sitting on graves, gambling, talking vulgar words and laughing aloud. Some have even gone to such extremes that they have no fear, and even urinate on the graves of Muslims.

Thus, those who truly love the pious have used methods of giving respect to the graves of the Awliyah and to protect the sanctity of the Mazaars from the jaahils (ignorant) people who show disrespect. This is done so that the general public may recognize the Mazaars of the pious and understand that they are different from the graves of ordinary people and so that they may not show disrespect and cause their own destruction.

It is close to the basis of this, that the Ulama have said that the Published copies of the Quran should be lined with gold trimmings so that people may differentiate it (from any other book) and the Ulama have said this to be good.

It is also one of the reasons why the Kaaba Shareef is adorned so much. Now here, (at the Mazaars), there is

always been the fear of people showing disrespect (like they show at other graves) and it is for this, that the chaadars and lights etc. are put, so that it may be recognized as the graves of the pious and they may have respect in their hearts.

Now, those who object to all these things are either total jaahils (ignorant people) that they are unaware of the state of the things in this era, or they are those same disrespectful, deprived individuals whose hearts are empty from the love of the Awliyah Allah.

This Faqeer has discussed the laws in the above mentioned book from the verse “This is more suitable, that they should be recognised, so that they are not made uneasy.”

'Sayyidi Allama Muhammad ibn Aabideen Shaami states in Tanqeehul Fatawa Al Haamidia from Kashfun Noor AnAshaabil Quboor by Imam Allama Sayyid Naablisi as follows:“But in time, we say that if the aim of doing this (placing lights etc) is to show the excellence of the Mazaars of the Awliyah in the eyes of the people, so that they may not show disrespect to those graves where they see cloths placed on it and Turbans kept on it, as this shows them it is the Mazaar of a Wali, and so that those ghaafil (careless) people who come there for

Ziyaarat, attain sincerity and respect in their hearts which usually, are not soft hearts, then it must be noted that I have already stated that the souls present themselves at the Mazaars of the Awliyah-e-Kiraam, then to place chaadars on the Mazaars with this intention, is totally allowed and none should stop this, as the actions are based on intention. Every person will attain that, which he has intended.”

There is also no objection to the chaadars being green or red and silk is also allowed, as this is only not allowed to be worn (by men).

However, the musical instruments are not allowed and if there is already a chaadar there and there is no real need to put a new chaadar as the one there has not become old or torn etc. then to put a new one without any reason is not necessary.

Instead of putting another one, one should take that money give it to some poor person and send the sawaab to the rooh of that Wali Allah, but if one puts the chaadar alsowith intention that the khudaam etc, who are there, may use it for themselves as they are needy etc. then too, it is allowed. It is not allowed at all, to keep the food of Fateha on graves, just as it is not allowed to

keep lights on the actual grave. If it is kept away (near) the Qabr, then it is fine.

RECITATION OF QURAN FOR EISAL-E-SAWAAB FOR MONEY IS FORBIDDEN AND TO PRAY BEHIND SUCH A HAFIZ IS PROHIBITED.

Question : What is the ruling of Ulema-e-Deen regarding the matter that in city of Ahmedabad some Hafize Quran go to houses of Ahlus Sunnah people for sawm, Chehallam (for Eisal-e-Sawaab) and after reciting the Quran present the sawaab to the deceased and take money for this. Ignorat people take it as source of great virtue. So this type of Eisal-e-Sawaab for which money is taken is allowed or prohibited? And is it allowed to pray behind such Hafiz-e-Quran who go to houses for Eisal-e-Sawab and charge money?

The Answer: Recitation of Quran as well as getting is recited for money, both are not allowed. The recitors as well as the people who made them recite, both are sinners and there is no benefit for the deceased. If it was done by his (deceased) will, then he is also in trouble.

And do not exchange my signs for a small price (Quran 2:41)

And saying that we recite for Allah and the people who give money also give for Allah is a lie as if they don't recite, they will not give them even a shirt and if they don't give anything they (Hafiz-e-Quran) won't even recite a page of Quran. And it is the thumb rule of sacred shari'ah that: known is like condition. ...

A hafiz who does job is fasiq mu'allin (an open sinner) and praying behind fasiq-e-mu'allin is makrooh-e-tehreemi that making him Imam is a sin and the Salah prayed behind must be repeated.(Fataawa Ridawiyah, Vol 19, Page 528)

HEIGHT OF THE GRAVE SHOULD NOT BE MORE THAN A SPAN LENGTH.

Question: All the soil which was dug out should be placed on the grave or only to a level of one span or one and a half span? 2) People should leave immediately after burying the deceased or they should go to deceased's home and recite fatiha and then leave, as it is prevalent these days?

The Answer: 1) (Grave should be raised by) only one span.

2) It is better to leave (after burying) and it is not required to go to deceased's home (for reciting fatiha) (Fataawa Ridawiyah, Vol 9, Page 372)

PRAYING TOWARDS A GRAVE IS PROHIBITED.

Imam Ahmad Rida was asked constructing a masjid on a place which is said to be on very old graveyard by local people.

Imam Ahmad Rida replied: Masjid should be made and if grave is found (on the masjid ground) then also it is a masjid and praying in it is allowed and its preservation is necessary. But salah should not be prayed on the grave which have been found, neither salah should be prayed towards them. There is no harm to pray besides it, to its left or right or in front of it. (Fataawa Ridawiyah, Vol 16, Page 424)

DANCING AND OTHER UNISLAMIC PRACTICES ARE FORBIDDEN IN URS.

The dance of prostitutes (in Urs) is indeed prohibited; these grave sins have been spread by free (from religion) and ignorant peoples. (Fataawa Ridawiyah, Vol 29, Page 92)

FIREWORKS, EXCESSIVE LIGHTINGS AND THROWING FOOD IN URS ARE FORBIDDEN.

Question: What do Ulema of Islam say regarding: What is the ruling of sacred shari'ah in doing fireworks and excessive lighting at night during Urs of Buzoorgan-e-Deen, playing juwa and throwing of food at the people, which is prepared for eisale sawaab, because of which a large quantity of food falls down to the ground and get wasted. It is supposed to be a sign of pride and a source of blessings by the organizers of the Urs.

The Answer: Fireworks is extravagance and extravagance is forbidden. And throwing of food is disrespect and disrespect is being deprived and wastage of goods, and wastage is forbidden. If the lighting is down without any valid reason then it is also extravagance. (Fataawa Ridawiyah, Page 113, Vol 24)

QAWWALI WITH MUSICAL INSTRUMENTS IS PROHIBITED.

Question: What does the learned Ulama-e-Kiraam say in the issue of qawwali which is organised at Urs and other gatherings, wherein with the exception of Naatia Ghazzals, musical instruments are also played. Is it permissible or not? It is heard that some Buzoorgs sit in these gatherings and some have also passed away

already. What can be said about this action of theirs? If this is not good, then why has it been continuing for generations at Khanqahs. Is it allowed or not? Is it permissible to go to such Khanqahs, to take the oath of allegiance there and to think of them to be the best? Is it allowed to humble yourself in front of them or not?

The Answer: Just Qawwali by itself is totally permissible and these impermissible musical instruments are generally attributed to the Silsila Aaliyah Chishtiyah.

Hazrat Sultaanul Masha'ikh Mahboob-e-Ilaahi (radi Allahu anhu) in Fawaa'idulFuwaad says, 'Musical Instruments are prohibited'.

Hazrat Makhdoom Sharful Millat wad Deen Yahya Maneeri (radiAllahu anhu) has stipulated musical instruments in the same category as adultery (another words its impermissibility).

The Akaabir Awliyah Allah have always mentioned that we should not go to famous celebrations until you do not see it is firm on the scale of Shariat.

There are four conditions to having a Spiritual Guide and one of the conditions is that one should not reject any rules of the Shariah. One should think of an

impermissible action as permissible. In such a place, one should not squabble with any special person. (Ahkam-e-Shari'at, Page 155)

BELIEVING THAT SOULS RESIDE ON A TREE OR IN A NICHE IS UNISLAMIC.

Question: What do scholars of Islam say in the case that, some people say that (soul of) martyr men reside on trees or reside on that niche and offer Fatiha on sweets and rice etc every Thursday near that tree and niche. They hang the garlands, burn the incense and make wishes. And this custom is at many places in the city. Do martyr men reside on these trees and niches? And these people are correct or wrong? Answer in plain language with your signature.

The Answer: These things are absurd, nonsense, stupidity, ignorance and foolishness. It is must to avoid these things. (Ahkam-e-Shari'at Page: 31)

THERE IS NOTHING AS BAD OMEN OR PORTENT IN ISLAM.

Question: There is a man called Najabat Khan who is ignorant, deviant and takes interest (sood). He considers Salah, Roza and Sadqah to be uselss. It is

famous among the Muslims and Hindus of that area that if he is seen in the morning or he comes in sight while going for some important work then surely there will be some problems and issues. Irrespective of how sure the person is, his work will encounter problems. And people have been experiencing this regularly and they make sure that while going out, if they see this person, they come back to home and after sometime being sure that he is not there, they leave the home again. Now the Question is how is this belief and act of people? Are there any dislikes by the shari'ah?

The Answer: There is no basis for this in the sacred Shar'ah. It's just the imagination of the people.

Shari'ah has ordered that: If you think some thing to be portent, to not act on it. This is the way of Hindus.

Muslims at these situations should say that: O Allah! There is no bad except from you and there is no good except from you and there is no lord except you. And have complete faith on his lord and continue to his work, he should never stop or come back. (Fataawa Ridawiyah, Vol 29, Page641)

BASELESS AND UN-ISLAMIC PRACTICES DURING THE MONTH OF MUHARRAM.

Question: 11th Muharram 1339 Hijri What is the ruling of the Ulama-e-Deen and the Representatives of the Prophet (peace be upon him)s regarding the below mentioned: Some of the Ahle Sunnat do not make bread (roti) for the entire ten days of Muharram and neither do they sweep their homes. They say that roti will only be cooked after the Taazia is buried, They do not change their clothes in those ten days, They do not marry during those ten days, With the exception of Imam Hassan and Hussain (radi Allahu ta aala anhuma, they do not make any other Niaz during these days. Are all these practices permissible or not?

The Answer: The first three things are sowg (mourning) and that is Haraam. The fourth thing is ignorance.

The Niaz of every Wali and Fateha of every deceased can be made at anytime or on any day of the year. (Ahkam-e-Shari'at, Page 128)

**ATTENDING THE MAJLIS OF SHIAS AND TAKE PART IN
THEIR ACTIVITIES IS FORBIDDEN.**

Question: What is the ruling regarding frequenting the gatherings of Raafdhis (shias) and to listen to the marsiyahs there, to take their things of niaz and to go there on the eight of Muharram which they regard as virtuous and partake in their meals etc? During Muharram some people were green clothes. What is the ruling regarding black clothing?

The Answer: To go (to their gatherings) and listen to the marsiyahs (there) are both Haraam.

Their niaz things shouldnot be taken. Their niaz is not Niaz and possibly it is not free from impurity. The least that one can find will be the impure water of theirs which they definitely use.

Presenting oneself on that day is totally a cursed act and to be present there is to be invoking curse on yourself.

To wear black and red clothing in Muharram is a sign of mourning and mourning (Sowg) in Islam is Haraam. Especially wearing of black (during Muharram) as it is the sign of the Raafdhis of this time. (Ahkam-e-Shari'at, Page 126)

**TAZIADARI IS HARAM AND STORIES OF SCHOLARS
OBSERVING IT ARE FAKE AND BALANT LIE.**

Question: Are below two incidents present in the Malfooz of Syed Abdul Razzak Haanswi?

- 1) It was 10th of Muhrram and He (Syed Abdul Razzak Haanswi) followed a burnt Tazia till the burying at the (fake) Karbala ground. His disciples also followed him. He stayed for a long time at Karbala ground. After some days few of his disciples asked about it, He said: I don't have to do anything with the Tazia, it was the presence of a group of Auliya with Imam Hussain that I joined them.
- 2) Another incident of the same Buzoorg is that, once on Aashura he was doing wuzu in the masjid and his cap was on the table. Suddenly he came out of the masjid without his cap and followed a Tazia. This time when people asked him he said that Sayyada Fatima was present.

The Answer: Both the incidents are wrong and baseless. People who do Taziadari couldn't find any Islamic ruling or any sound statement and in this helplessness they make up the stories.

Some people narrate same stories from Shah Abdul Azeez Sahib, some from Shah Abdul Majeed Sahib, Some from Hazrat Maulana Fazl-e-Rasool Sahib, some from Maulvi Fazlur Rehmaan and some from my grandfather. And all these stories are lies and self made. I'm still alive; still they have told that they have seen me following Tazia or Alam.

The proof about it being a lie is the statement that "I don't have to do anything with the Taziyah, it was the presence of a group of Auliya with Imam Hussain that I joined them." When Tazia and Alams are so glorious that Imam Hussain and group of Auliya were following it then saying that "I don't have to do anything with Tazia" is absurd.

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Also the next statement that "it was the presence of a group of Auliya with Imam Hussain that I joined them" means that the reason to follow tazia was the group of Auliya and not Imam Hussain. Fabrication also needs expertise.

I remember that on 3rd Jamadi ul-Aakhir a Question came to me that "You have allowed Taziadari, is this news correct? One of the Rafidi says proudly that you and few more Ulema of Bareilvi have given the fatwa that pure wives of Prophet (peace be upon him) do not

come under the Ayah of *Tatheer*. A copy of this fatwa has been seen with the Rafidi.”

Now tell me what more proof do you require? When this is the case with living people then there is no limit to attribute anything to dead. (Fataawa Ridawiyah, Vol 24, Page 498)

MAKING TAZIYAH, WATCHING IT AND HAVING FAITH IN IT IS HEINOUS BIDDAT.

Question: What do Ulema say regarding the matter that should Ahlus Sunnah indulge in the making of Taziyah, Watching it and having faith on it? And what is the ruling of the shari’ah for the person who does these?

The Answer: The present day Taziyah is a collection of heinous and evil innovations. Making it and watching it, is not allowed. Respecting it and having faith in it is strongly forbidden and is extreme innovation. May Allah guide our Muslim bretherens, *Aameen*. (Fataawa Ridawiyah, Vol 24, Page 490)

WHAT SHOULD BE DONE IN THE MONTH OF MUHARRAM?

Muslims should give more sadaqah, khairat, charity and do good deeds in these days, especially fast should be kept and too specifically the fast of Aashura as it leads to sawab of whole year of fasts and forgiveness of sins of past one year, as described in sahih hadith. It is better to fast on both 9th & 10th.

One should give sadqah and do eisale sawab to Imam Hussain and martyrs of Karbala, as much as possible. Infact the sawaab of all these fasts and other good deeds should be sent to them. (Fataawa Ridawiyah, Vol 24, Page 494)

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FAKE STORY OF HAZRAT ALI BEATING A KAFIR NAMED 'LAAL'

Question: What do the Ulama-e-Deen say about the incident where Hazrat Ali (radi Allahu anhu) beat up the kaafir called "Laal", causing him to flee, and it is mentioned that he is still alive. Is there any mention of this in the Hadith Shareef and until when will he be alive? And will he bring Imaan or not?

The Answer: This is a baseless incident. (No source of it) (Ahkam-e-Shari'at, Page 158)

ILLNESS OF ONE PERSON IS NOT CONTRACTED BY OTHERS

Question: What is the ruling regarding those people who do not eat with someone who is sick and they also do not wear any clothes belonging to such a person. They say that the illness of one person can be contracted by another person. Is there any mention of such impermissibility in any Hadith Shareef?

The Answer: It is an absolutely lie to say that the illness of one person travels and gets to another person. The Holy Prophet (peace be upon him) said, "The illness of one person does not fly over to another." He also said, "Then from whom did the first person get it?" In other words, the second person is said to have got the illness from the first person and from whom did the first person get it from?

As for the issue of wearing the clothes of the deceased, then we should not wear the clothes of that person who has a weeping rash etc. where the fluid from it gets on to the clothes etc. and makes it impure and one should not wear the clothes of someone with leprosy (Allah forbid) and this should not be avoided for this reason that the sickness will flyover to you, but it should be because of the impurity on the clothing.

And when none of this is evident, then, there is no objection in wearing such clothing or eating together, as long as ones Imaan is strong and through the Will of Allah, if (Allah Forbid) one does get that sickness, one should not think that it was because one ate with that person or because one wore his clothing. One should not think that if one had not done so, then this would not have happened.

And if one has weak Imaan (faith), then one should stay away from those people whose illnesses have been put into the minds of people to be dangerous and infectious, such as leprosy etc. One should not stay away from them with this thought that the sickness will be transferred to him, as this is baseless and accursed thought, but for this reason, that if through the Will of Allah, one does get such a sickness, then it will not interfere with ones faith if one does not have the ability to combat the evil whispering of shaitaan).

Allah protect us from such thoughts and if one cannot combat the whispering of shaitaan, then one will be caught in the trap of false beliefs. Thus, one should abstain. It has been mentioned in the Hadith Shareef as follows about such people (with weak Imaan), “Run away from a leper like you would flee from a lion.” (Ahkam-e-Shari’at, Page 158)

ASKING MONEY TO SHOW TABARRUKAATS

Question: What do scholars of Islam say regarding the issue that, Should we visit the sacred things (tabarrukat shareef) which are brought by the people without any reference? Most of the people say that these are fake, what is to say it so? How is it to take the gifts from the people who visit these sacred things? And what is the ruling on the person who asks for the money openly (for showing the sacred things)?

The Answer: It is extremely abhorrent for the person who has these sacred things to ask for money from the visitor. It is prohibited for a person who is poor and has a healthy body to ask (for money). He must do some job even if it is (as low as) being a servant and even if it is (as low as) carrying goods and he can earn. Prophet (peace be upon him) (peace be upon him) said: Sadaqah is not permissible for wealthy and healthy.

Scholars write that: savings of a person who asks (without any valid reason) is considered bad.

This is the one appalling point, the other is that he is trying to buy the worldly goods in the name of religion and it comes under the Quranic ayah: *And do not exchange my signs for a small price.* (Quran 2:41)

INVITATION FOR FOOD AT THE EVENT OF DEATH IS FORBIDDEN.

Question: What do scholars of Islam say about:

1. Is it allowed for a person and his community to eat the food which is prepared on *sowm*, *deham* and *chehallum*? Some people say that it is not allowed for first three days and allowed after that. So is this correct? What is the reason behind this, if it is correct?
2. The saying that: eating food (at the event) of death kills the heart is authentic? And if it is authentic what does it mean?

The Answer:

1. The food prepared on *Sowm*, *Daham*, *chehallum* etc. should be given to poor. Distributing the food among community or inviting them doesn't mean anything, as given in *majma'ul barkaat*, Invite (for food) is not permissible in (the event of) death.

It is in *Fath ul-Qadeer* etc. that: that is an evil innovation; because in shari'ah invite is only for happiness and not in sorrow.

As it is custom for three days (to prepare food after death) hence it is forbidden. Even after that, if the invite is given when a person dies, then also it will be forbidden.

2. It is a thing of experience and it means that who wishes for the food of death their heart will die.

They do not have the energy for zikar and obedience hence they wish for death of Muslims to fill their stomachs and they become busy in eating food and forget the death.

RITUAL OF KEEPING SPECIAL FAST OF MUSHKIL KUSHA ALI BY WOMEN IS A SATANIC ACT.

Question: Most of the women keep fast of *Mushkil Kusha* Ali. Is it permissible?

The Answer: The fast is solely for Allah. If they fast for Allah and convey its reward to Maula Ali then there is no harm.

But they keep fast till midnight and do not break the fast at sunset. After midnight they open the doors of house and do some prayers and then break the fast. This is a satanic ritual.

MOUSTACHE MUST BE TRIMMED.

Question: What is the ruling of the Ulama-e-Kiraam regarding the growing of the moustache to such an extent that it comes into the mouth? There is a person who says that the Turkish are also Muslims. Why then do they grow their moustache so long?

The Answer: To grow the moustache so much that it comes into the mouth is Haraam and sinful and is the way of the Mushrikeen, fire worshippers, Jews and Christians.

The Holy Prophet (peace be upon him) says as follows in a Hadith that has a very excellent merit of Sahih, *“Trim your moustaches and make it nicely thin and lengthen your beards. Do not imitate the jews and the fire worshippers.”*

Are the ignorant actions of a few Turkish soldiers evidence or the blessed words of the holy Prophet (peace be upon him) evidence? (Ahkam-e-Shari'at, Page: 216)



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